1:Indiana U. S-4, 5(1954-5)1955 RG4 Estonia RG4

538 pantheon of gods and semigods, mostly borrowed,
776 and partly created by Estonian writers, e.g., Fählmann. The most popular figures of this literary pseudomythology are: Vanemuine (Finnish Väinämöinen): Ilmarine, the black-smith with supernatural creative powers (Finnish Ilmarinen); Lämmeküne, a young hero (Finnish Lemminkäinen); Pikker, the god of thunder; Tuuslar, an ill-natured supernatural being; Uku, a supergod, also borrowed from Finnish mythology; and Vanaisa (Grandfather), the god in heaven.

779 Written Literature. In the period from 1535 to 1780 written literature consisted mostly of religious works written by the local German clergy. Catechisms, prayer books, hymnals, the New Testament (1715, 1886) and the whole Bible (1739)

779 were translated. Although the first known Estonian book, Wanradt and Koell's Catechism, dates back to the year 1535, the share of the natives in the production of the printed word during the first two centuries was very insignif-
538 icant. A few occasional secular poems are known, among them one by an Estonian sexton Käsu Hans (1708) in the southern Estonian dialect in which he complains about the destruction of the city of Tartu and the deportation of Estonians by Russians during the Great Northern
[177] War. The language of all this written work was Germanic as molded by foreigners according to the rules of German grammar. During the period of Enlightenment, 1780-1830, the Baltic German literary men produced many sentimental and moralizing stories, according to the taste of the time, which were mostly

[see also cat 116, -172- p 171 -- Analyst]

half of the thirteenth century by German priests
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797 who followed in the footsteps of the German Order of Knights. However, because all of the preaching was carried on in a language foreign to the congregations, the influence of Christianity remained rather superficial unti the reformation, and the people continued to worship their old gods and spirits in the holy woods (hiis).
797 But after 1523, when the reformation arrived in Estonia, even though the ministers were still Germans whose knowledge of Estonian was frequently poor, the Christian religion was nevertheless brought closer to the people and there were attempts to procure religious literature in
779 the language of the natives. Martin Luther's Small Catechism was published in Estonian in 1535--the first printed book in Estonian--but it took over two hundred years before the whole

[see cat. 116, pp 167-71

11: Scheffer O-4, 5 (ca. 1660) 1704
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Livonia, retaining much of the Barbarity as well as Superſtitions of their Pagan Anceſtors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare ſubſiſtence of their Families, the overplus being reſerved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Poſſeſſions they hold under them. It muſt be acknowledged that their Slavery is almoſt unſupportable; but the *Livonian* Nobility excuſe this hard Uſage with their Stubbornneſs, which is ſuch, that unleſs they be oppreſs'd beyond all Hopes or Thoughts of relief, they would ſoon turn out their Maſters, of which they have ſometimes given ſufficient Proof, when occaſion has preſented.

They are indeed *Lutherans* by Name, and there is ſcarce a Village but what has its own Church; but what with their Obſtinacy and Perſeverance in their Heathenish Superſtitions, and what with their careleſneſs and little regard of a future State, they have ſcarce any thing that bears the reſemblance of a Chriſtian, except it be Baptiſm; for as to hear Sermons, and to go to Communion, they are ſcarce ever ſeen at it, except it be by Compulſion, or for ſome Intereſt relating to the conveniencies of this Life. If they are asked the Reaſon, they alledge, that their Slavery and Drudgery is ſuch, that it is impoſſible for them to apply themſelves to Devotion. And to confeſs the Truth, this ſeems to be no framed Excuſe; for conſidering, that beſides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have ſcarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the reſt give them ſcarce any intermiſſion) during which time they undergo ſuch incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thraſhing and Drying of Corn, that it is no Wonder, if they rather apply theſe few Hours on *Sundays* for Reſt than in Devotion. This inſupportable Slavery, their want of Reſt, and the Badneſs of their Diet, being nothing elſe but Rye Bread, dry

11: Scheffer O-4,5 (ca. 1660) 1704

EP4 Lapps
Letts RB4
Estonians RG4

Le E 262 566 Le E 833 848 Le E 515 596

dry Cheeſe and Water, is without Queſtion the Reaſon, that tho' whilſt the Men and Women are Abroad in their Lords Service, and lye without any diſtinction of Sexes theſe few Hours they have allow'd them for Reſt in the Barns, yet they are ſo far from being ſenſible of thoſe pleaſing Motions, which are ſo natural to others, that it is next to a Miracle, to hear of a Baſtard begot betwixt them; unleſs we would attribute this Defect to the Coldneſs of the Climate, it being certain, that in thoſe Parts they are more regardleſs in this reſpect than the more Southern Nations; nothing being more common here, than for Men and Women to ſit promiſcuouſly at one long Table, in order to undreſs themſelves, before they go into the publick Bath-ſtoves, where both Sexes are attended only by Women; and in private Houſes, both Men and Women frequently enter the Bath-ſtoves together, without making any great Account of the Matter.

Le E 779 695 566

As this Slavery renders them incapable of thinking of a future State, ſo all their Thoughts are bent upon this Life, tho' it be never ſo Miſerable; which is the Reaſon that when they take an Oath at Law, they add this Curſe, *That if they Swear Falſe, the Curſe of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing elſe that appertains to them, may feel the Effects of it, to the ninth Generation*: In *Eſthonie*, and about *Riga*, when the Peaſants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falſely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceaſed Friends, ſavours much of the beforementioned Pagan Superſtitions of their Anceſtors; but they have others, beſides theſe, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Inciſions, and after they have bound them up with ſome red Stuff, offer their Prayers here, which always tend to temporal Bleſſings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they ſtrip themſelves of their Cloths; and after they have been Kneeling a while in the midſt of

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